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The Bombay Guardian.

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WEEKLY REVIEW.

—WHEN the report first came that 65 out of the Kooka prisoners had been blown away from guns, we thought that either there must be some mistake in the telegram, or the massacre had taken place by the command of the Native chief whose fort they had attacked, and we had no idea that our own Government had been concerned in it. It now appears that the execution took place by order of the Commissioner of Umballa, Mr. Forsyth, and of the Deputy Commissioner, Mr. Cowan, and we regret very much to know it. The men had doubtless forfeited their lives, quite as much, to say the least, as isolated murderers forfeit theirs; but the men were prisoners, the attempt had failed, and capital punishment inflicted upon the leaders with transportation of the rest, would have been a sufficient expression of retributive justice.

—THE *Catholic Examiner*, finding in the prophecies of Scripture not much, we suppose, to comfort the Roman Catholic world in the present decadent state of the Papacy, is thankful for a prophecy brought to it by a recent mail, from France, and said to have been uttered by a priest of Manmusson:

"It foretells a civil war and great calamities, a part only of which has befallen us. It speaks of the great Monarch, who is to be of the eldest branch of the Bourbons, and who, in concert with a great Pontiff, will cause religion to flourish in the whole world. The things he will accomplish shall be so prodigious, and events shall be so miraculous, as to convince the most incredulous."

We commend to our contemporary this word of Holy writ: "Put not your trust in princes."

—A CORRESPONDENT of the *Indian Statesman* supplies some extracts from Jesuit authorities to show that their principles permit them to deal in equivocations and deceptions when the good of their cause demands it. We are somewhat surprised to hear the Editor say in a foot-note that 'the Jesuit missionaries are doing the same great work in India as Protestant missionaries, and should have all honour for it,' and that they have as full a conviction of the sin of *lying* as Protestant missionaries have. If this be so, it is a pity that they should retain the name of Jesuits, a name which has certainly been disgraced in former days by the doctrines which are imputed to them in the letter referred to. If we mistake not, the very books that teach these doctrines are held in honour by the Jesuit body to this day.

—A TELEGRAM to the effect that the British Cabinet had resolved to withdraw from the *Alabama* arbitration, unless America abandons her claims to indirect damages, is believed to be more correctly rendered by another which says that the *Times* recommends some such course. The recommendations of the *Times* are not necessarily the resolutions of the Cabinet.

—A TELEGRAM conveys the Comte de Chambord's declaration that he will never abdicate nor become King except by a legitimate revolution. The meaning is, no doubt, a revolution in favour of 'legitimacy.'

—THE Report of the United Presbyterian Mission in Rajpootana for 1871, shows that there are ten missionaries at the five stations, Beawr, Nusseerabad, Ajmere, Todgurb, and Deolee, with 55 communicants, of whom 21 were added last year, and with 407 orphans. There are 4 Anglo-vernacular and 53 Vernacular schools. We have marked several passages of this Report for transference to our columns.

—WE hear from the Rev. Mr. Lohr, that twelve more Sutnamis have joined the church at Bismampore. The building of the church has commenced.

—THE Report of the U. P. Board of Missions (American) mentions with thankfulness the continued munificent grant of H. H. Dhuleep Singh to their Egyptian Mission, of £1,000. At the ten stations occupied in Egypt, there are 237 communicants, of whom 64 were added last year. The same board has a Mission in Punjab, with three stations, at which there are 65 communicants; it has also Missions in Syria and China. We hope to make some extracts from the Report with which we have been favoured.

—THE Rev. William Taylor expects to preach in the P. & Co.'s theatre, Mazagon, on Sunday at 7 P.M.; and on Tuesday, Wednesday, Thursday, and Friday next, at 7½ P.M., at the Franjee Cowasjee Institute, west of the Money Institution.

SOME of our modern rules of literary composition, are better adapted to show the acquaintance of the writer with many words, than to convey his meaning to the mind of the reader. One would often be led to infer that the latter is quite a subordinate object. We may be sure that whatever rule does not favour the fullest communication of the meaning, is better honoured in the breach than in the observance. It seems a pity that the translators of the New Testament should have been so much more fastidious than the sacred writers, with regard to the repetition of the same word. Here, for instance, is a passage in 1 John v. that would have been much clearer to the English writer, if the translator had used the same English word in rendering the same Greek word, and not sought to please the whim of literary critics by changing it. We place in a parenthesis the word which we would substitute for the word in *italics*:

"If we receive the *witness* (testimony) of men, the *witness* (testimony) of God is greater; for this is the *witness* (testimony) of God which he hath testified of his Son. He that believeth on the Son of God hath the *witness* (testimony) in himself; he that

believeth not God hath made him a liar; because he believeth not the *record* (testimony) that God gave of his Son. And this is the *record* (testimony) that God hath given to us eternal life, and this life is in his Son."

The word *witness* means both *testimony* and a *testifier*; the word *testimony* is therefore preferable, as being free from ambiguity. The substitution of the word *record* for *witness* in the latter part of the passage is simply confusing. Let us look at the meaning as it is now presented:

God has given eternal life in Jesus Christ, and has borne testimony (in the Scriptures and by his servants) that he has given Christ, and life in Christ, to us sinners. We receive the testimony of a man who tells us that he has made over to us some possession; a cheque for £100 given to you is a testimony that the giver has made over so much of his property to you, and that it is available as soon as you please. With how much more reason should we receive the testimony of God, who assures us that there is eternal life in Christ for every one that will have it? Not to receive it, is to make God a liar; is to say that he offers what he has not to give, or what he will not give; and we none the less make him a liar when we say that the gift is for others, but not for ourselves, seeing that the offer is universal: Whosoever will, let him take of the water of life, freely. He that receives God's testimony concerning his Son, believes on the Son, and then straightway has the testimony in himself, there is a divine testimony within him. We have simply to receive the testimony and we receive Christ; for the apostle adds, He that hath the Son, hath life; he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life and that ye may believe in the name of the Son of God. He writes to some who have an unenlightened faith, to make them understand that God has actually given them life in Christ, and that they may appropriate it and enter into the blessed consciousness of it, by a truer faith in the testimony of God.

The following is an extract from a letter received from a missionary now itinerating in the Deccan:

"We are moving over ground which has not been much cultivated. So far we have met with large and attentive audiences, who treat us and our message with outward respect; and we trust the Holy Spirit will give effect to the word spoken, and that here and there one and another may be turned to the Lord. A Brahmin Kulkurni boldly advanced to-day that the English Government was well convinced of the truth and power of the Hindu religion, or they would never give money for the maintenance of idol temples at Trimbuck and elsewhere. When I suggested that it might be only an evidence of the desire of Government not to interfere with what the people considered their hereditary rights; he replied 'nothing of the

kind. Government have no scruples about interfering with rights, in other matters, when it suits their purpose.' It would be a happy thing if some plan could be devised by which Government might honourably wipe its hands of all connection with this hideous system of idolatry."

We have often written about this matter, for nearly twenty years in fact we have been protesting against this alliance of the Government of India with idolatry. The Government has persuaded itself that it has thrown off all responsibility in the matter, by the appointment of Native Committees to administer the temple funds. But this, to use a Bible figure, is merely 'daubing the wall with untempered mortar,' whitening it instead of pulling it down. In the case of the *gaum-khurch*, the money is collected by Government and passes through their treasury; and if it were not for the Sirkar's hookoom a good deal of it would not leave the pockets of the people.

THE *Friend of India* has been deeply moved by our expostulation with him on account of his flattering notice of the worship of Doorga, and has written an article three columns long entitled "Bearing False Witness in the cause of Truth." Here is an extract:

"Ah, Mr. *Guardian*, it is you, not we, who have failed to see the deeper thought—to perceive the hand of God in the history of this people, as well as of your people. We have not 'troubled' the land, but you and your narrow and bigoted school have troubled it, for you have forsaken the grand old path of Charity, and have gone on your way, closing your eyes to all that is true and beautiful in this wonderful land, unless you brought it here yourselves. The Beacon truths that we would hold up are Charity and Candour; a readiness to see germs of truth and beauty in traditions and customs amid which generation after generation of our fellowmen have passed away. We have simply felt and done what Sir William Jones felt and did, and what the best and most intelligent Missionaries have done and are doing to imbibe the true spirit of a magnificent old literature, and of traditions many of which are living poems. We may never be able to do it, but we would give more to enter into the feelings of the poor people of India, and join in their enjoyments, and comprehend their traditions, than we ever should feel with or comprehend—as we trust we never shall feel with or comprehend—the unholy spirit of the article to which we are referring."

The writer of the above will probably allow that Greek mythology is in some respects to be preferred to the system that inculcates the worship of Doorga. Where does he suppose Christianity would have been at the present day, if Paul and his companions had gone about lauding the worship of Diana, and finding beauty and truth in the stories told of Venus or Hecate? They would have received a better welcome from the places they visited, had they thus proceeded, than was actually their lot. But on the contrary, loyal to their Master and to the truth, they boldly taught men to turn from dumb idols to the living God, and the consequence is that there is a quarter of the globe comparatively free from the degrading influences of idolatry and polytheism.

If the editor of the *Friend of India* saw a native sitting down to partake of a dish composed of many excellent ingredients, but into which a drop or two of Prussic acid had been thrown, would he congratulate him upon the excellent repast set before him? This might be urbanity, in his estimation; in ours it would be treachery. He says:

"We are glad to see that the editor of the *Guardian* finds it 'unpleasant' to say anything against the *Friend of India*, and when he immediately afterwards goes on to say what in his opi-

nion is about the worst thing he could say, and what if true would be a very serious matter indeed to all who are most earnest among our readers, we take it as a matter of course; it is the way in which such men preface and follow up what they intend to be their strongest attacks."

We do not fully understand the meaning of this sentence; but the underlying thought seems to be that they who say severe things of others do it spitefully, and not in friendliness, or from a sense of obligation. It is sad to think that men should be influenced, even in doing what is right, by bad motives; but it is surely taking too dark a view of human affairs, to consider that they are always so influenced. Our contemporary is called the *Friend of India*; a beautiful name; has he well considered what it is to be a friend? Must a friend say only smooth things? Is it not the part of a friend to point out what is injuring him? If we were the friend of one addicted to the worship of Doorga, we should consider ourselves forbidden by the laws of friendship from saying anything that would tend in the slightest degree to confirm him in the idea that such worship is anything but treason to the Majesty of heaven.

We have been favoured with the following letter from the Rev. W. B. Keer, dated Bushire, January 15th:

"On landing here on Sunday 7th, I was immediately surrounded by a crowd of starving poor, many of whom were the merest skeletons, and covered with sores. I passed two dead on my way to the Residency, about a mile, or a little more, distant from the Bunder. I saw about 3,500 relieved with money at one time, on Wednesday 10th, and about the same number again on Saturday the 13th. They had about an anna and a half given to each adult, and half of that to small children. This was to last, with such help as they could get elsewhere, which I fear was nil, for four or three days. The first Monday night of my arrival was cold and stormy, and about 17 poor people died. The wails of the famine-stricken were audible through the whole night. I tried many times to feed several, but the crowd prevented it. And I could only give relief by running away and giving to solitary sufferers as I passed them. The rain has enabled ploughing and sowing to take place, and the crops are up and looking green; but it will be June before they are ripe. Food is not however so dear as it would have continued without rain, and though high, can scarcely be called at famine prices. Some £4,000 has, it is said, been received here, and it is administered under the direction of the Political Resident, Col. Pelly. At the present rate of relief there is said to be enough to last till the crops are ripe. But the poor need to be taken care of, as many are helpless and homeless. The new local Governor, who arrived last week, intends, it is said, to do something, but it ought to have been done long ago. Two or three hundreds only, of the most needy and helpless, housed and fed, would at least greatly thin their numbers in the town. I held service in the Armenian Church on Sunday morning, and baptized three little ones, belonging to the European community. I preached from James i. 27, on the outward manifestation of inward piety, or "pure and undefiled religion." The European community here have done and are doing something to help the poor. In one house four are maintained, and two in another. But these are but as drops in the bucket when so many are perishing. I leave to-morrow with much reluctance, for Bussorah. I should enjoy the work, to administer relief and comfort to these poor wretches until their harvest. They crowd around, but they fully appreciate kindness, though their weird like and shrivelled features and shivering bodies render it all but impossible for them to smile; one sees that they are dying. The relief, however, already sent from England cannot have been sent in vain, and will have saved many lives."

We see that £11,000 has been subscribed in England for the Persian Famine Fund. Some portion of this will, we hope, be available for the sufferers in Persia. Just before the Mail left England, the following

telegram was received from the Rev. Mr. Bruce, Ispahan:

"Thanks for one thousand pounds. The famine is worse than ever. Ten thousand persons are dependent upon us. The daily deaths from starvation are three thousand. The Feridan Christians are starving in addition. The Ispahan poor are thrown on us. The Jews are starving. What can we expect? Three thousand pounds monthly will not feed all."

Daily deaths from starvation three thousand! Was there ever a more appalling statement? This in Ispahan alone. There ought to be a vehement remonstrance addressed by the British Government to the King of Persia, for allowing such multitudes to perish while his coffers are filled with gold and silver and jewels. They could remonstrate with a good grace, seeing that the English people are liberally contributing to save the perishing.

A FEW days after the Chicago fire, a sermon was preached in that city, from which the following is an extract:

"Build, and do, and project as fast and as largely as we might, the legitimate, divinely appointed business that belonged here, was always in advance of us. I tell you, in all soberness, that instead of being wild in their notions about the growth, and business, and future of this city, we have none of us got up high enough to have a vision and convictions begotten of it that are half up to God's plan. When you have stocked these prairie States and their outlying border sisters with 30,000,000 or 40,000,000 more people, and they will easily bear them; when you have driven shafts into all the coal beds, and got your crushers in every gulch among the mountains; when your miners are busy with their picks and drills in every vein of iron and copper and lead, when your lumbermen have struck axes into the last acre of pines, when your plows have turned over every rod of turf, and corn and wheat wave in unbroken line from the Red River to the Rio Grande; when you have done all this, and built manufactories along all the streams, and made trip-hammers and looms and their fellows answer one another from Lake Michigan to the Pacific, and from Columbia river to the Gulf of Mexico; then you may talk, and rightly, of the limitations of growth and prosperity to our city."

It is not surprising that people in America should indulge in vaticinations of this kind; yet we cannot avoid the feeling that they are not in accordance with the spirit that the Gospel would have us cherish. We have felt for years that there was a snare in this wonderful material enlargement that the Americans needed to be on their guard against. God in his providence, by the Civil war, by this fire, and by the proofs of social corruption, has been saying to them, Be not high-minded but fear. There is something of vastly greater moment in the sight of God, than their material prosperity.

In the *Advance* we find the following good words about Red Tape in Religion:

"When red tape ties up bread from the starving, or any manner of relief from the suffering, interposing a form which, in the circumstances, destroys the substance, and insisting on the letter at the expense of the spirit, it needs to be cut, whether by the sword of a general, the penknife of a merchant, or the scissors of a woman. Florence Nightingale cut British red tape in the Crimea, and 'Mother Bickerdyke' dealt similarly with the American article during our civil war. In such cases, red tape becomes the symbol of inefficiency wedded to official dignity; of an evil skill in knowing 'How Not To Do It,' of formalities and personages and machinery thrust in to hinder and not to help."

Meditating on this, the other day, our thoughts ran upon the analogy of human and divine things, and we dwelt, with peculiar satisfaction, upon the openness of access to God, his readiness to receive petitions at all times, and his willingness to grant needed relief. There is no red tape about genuine Christianity. The New Testament is clear-voiced

in that respect. It invites us directly to our heavenly Father with assurances of help in every emergency. We do, indeed, need an endorser, or as the New Testament calls him, an intercessor or mediator; but he, too, is provided; one full of intelligent sympathy, who enters into our deepest woes, and pleads our case with unfailing success—the Lord Jesus Christ. Blessed religion, which has open doors to its treasure-house, and no stiff officials to deter the poor from entering and bearing away whatever they need!

"But such a condition of things does not suit the ecclesiastics of man-made religions. It destroys their occupation; or at least, diminishes their influence and importance. In their estimation, red tape is the principal thing in business, and a religion without it is unworthy of trust. What! every man at liberty to go straight to God, in the name of Christ, and obtain what he needs, even to the forgiveness of his sins! Incredible. That is no religion at all. It makes little account of the church, the priesthood, the sacraments, and the numerous other instrumentalities, without which it is preposterous to think that a sinner can be pardoned."

We find this Red Tape and Circumlocution of corrupt Christianity predicted in Rev. vi. 5: "Lo, a black-horse; and he that sat on him had a pair of balances in his hand. And I heard a voice say, A measure of wheat for a penny (denarius, 9d.), and three measures of barley for a penny; and see thou hurt not the oil and the wine." The blessings of the Gospel offered freely to all, are appropriated by a class and tabooed to others, the profane, who can only obtain them by purchase from the priestly monopolists, and that most scantily.

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THE PROOF OF FAITH.

"We may see much which looks like the work of conversion. It may prove to be such—thank God it often does; but till it has been tested we have no right to say positively that that soul is converted. Let us call it awakening or impression if we will, but do not let us misuse words."

We have met with the above words, and have no fault to find with them; they agree with the parable of the Sower, which shows us many receiving the word, some with joy, some enduring for a season and then failing. The faith or semblance of faith must be tested; it must bring forth fruit. The testing process goes on through life, and in one sense you may say that it is impossible ever to be sure that a person is in the way of life till he has finished his course.

Now there is one serious difficulty that presents itself. The young convert, who is just getting through the fiercest struggle he ever had in his life, and feels that he is taking a step that will separate him from all the helps upon which he has been accustomed to rely, has great need of Christian sympathy. He needs to have the right hand of fellowship held out to him by Christians, and to be made to feel that they are his brethren and sisters, united to him in Gospel bonds. And it is very certain that the Gospel encourages him to look for this. All through the Acts of the Apostles we find that they who submitted to Christ and received him as their Saviour, were at once compassed about by Christian sympathy and made to feel that they belonged to the household of God. The elder brother in the story of the Prodigal, is not commended to us for his mistrust and suspension of confidence. 'Feed my lambs' said Jesus to Peter repeatedly, indicating the way in which Peter was to

give proof of his own love. On further consideration of the subject we find that our Lord has arranged it so that in the very receiving of him by the sinner there shall be a very severe test; sometimes the severest test is placed just there at the outset of the Christian life. If we look into the Gospels we find that Jesus demands a public acknowledgment of him by the seeking sinner, a public renunciation of the world and of sin, such a course in fact as, when intelligently and sincerely made, involves a rupture with things and persons that are dearest, a rupture like that with life itself, and compared to this by our Lord. Except a man forsake all that he hath, take up his cross, hate his own life, confess me before men, go in the face of father, mother, wife, brethren, pursue indeed a course that seems like hatred of those that are nearest and dearest, HE CANNOT BE MY DISCIPLE. These are the veritable declarations of Christ himself. But then does not Christ say also, My yoke is easy and my burden is light? Does not this qualify the other statements, and show that they can only apply to extreme cases? Not so, for those declarations are made universal in their application: *If any man* come after me and hate not father and mother, &c. Except a man take up his cross, he cannot be my disciple; and similarly. But the astonishing fact that Christ piles this immensity of obligation upon the youthful convert, at the moment when he would naturally be weakest, is easily explained by the commensurate fact that Christ gives HIMSELF to the believer, and that the act of faith is just the appropriation of Christ in his fulness, his preciousness, his all-sufficiency. By faith, the convert knows that he gains in Christ infinitely more than he loses in the world. This is shown in the parable of the man who found a treasure hid in a field, and went and sold all that he had, not reluctantly at all, but cheerfully, that he might gain the treasure, and gain it there and then, at once; and in the parable of the man who found a pearl of great price. The losses seemed great to those who saw them parting with their substance and saw not what they gained instead; but to them the gain seemed immensely greater. Thus, if we carefully note the terms of discipleship laid down by Christ, we find that there is at the outset such a test of faith as justifies us in receiving with entire confidence those who meet those terms.

Now if we widen the entrance to the kingdom of heaven by our church arrangements and by our preaching, so that a man can join the community of professing Christians without any marked sacrifices, with no very palpable change in his manner of life, going into the world very much as he has been accustomed to, spending his money very much as before, his habits, position, reputation, associates very little changed, it is evident that we need in the case of such, evidence that is not before us, and may well wait for fruit before we venture to give them the right hand of fellowship as loving followers of the Lord Jesus Christ. But it so happens that the generality of Christians have much less difficulty in receiving such, than in receiving those who, having been awakened by the preaching of the Gospel and brought under profound conviction and shown the necessity of absolute and full surrender to Christ and passed through a struggle as of life and death, have been enabled to receive with joy unspeakable the Lord Jesus as their Saviour. People are afraid of these

because they have been suddenly converted. The others were only superficially affected by the Gospel; they never dreamed of any extraordinary sacrifices to be made; they had a little uneasiness and have received a little consolation; but these were taken hold of by the words of Christ as by eternal unalterable realities, and the question of giving up every thing for Christ came before them in stern distinctness, and they were enabled to surrender themselves and all that was theirs into the hands of Christ to be his for ever, and to take him as their all-sufficient Saviour, Lord and Friend. Now those who have been with these converts in their struggles and difficulties, and joyous liberation, have before their eyes a demonstration of the presence and power of the Holy Spirit, that justifies them in recognizing, with the promptness of the primitive church, these new subjects of Christ. And the assurance that they will be thus recognized and greeted, is a means employed by the Spirit of God to strengthen them for the confession of Christ as their Saviour. God forbid that we should meet them with mistrust, and tell them that we will recognize them as Christian brethren, after two, three or more years, if they bring forth fruit to Christ. But let us receive them as Christ receives them. Christ had no hesitation in receiving any that came to him in the days of his ministry with a broken and a contrite heart, and he did not keep them waiting an hour for the words, Thy sins be forgiven thee. And his Gospel declares to all sin-burdened souls that he is ready at once to give them peace and joy on their acceptance of him; and there is nothing more markedly characteristic of the progress of the Gospel in apostolic times, than the promptness with which its blessings were communicated to the awakened. The Holy Spirit fell on men when the Gospel was preached; and the grand thing is so to preach it as that there shall be this attesting power from on high. We do not think that we fall behind any in attaching a very high importance to the continuance of fruit; the only satisfactory evidence of discipleship is present fruitfulness, whatever our spiritual exercises may have been in the past. Many, alas, how many, fail to bring forth fruit to perfection; this will not be remedied, however, by withholding from the young convert the fulness of the Gospel blessings. He that believeth hath eternal life, and have it he must before he can bring forth fruit. The sap that circulates in the true vine fructifying the branches, is the love of Christ.

In the Sermon on the Mount we have the requirements of the Gospel set forth in such fulness, that the law (as understood till then) dwindled into insignificance; and we have also its beatitudes exhibited in a way to inspire with confidence those who are conscious of their moral bankruptcy, and thirst for salvation. Some ministers err by giving undue promises to the precepts, and some by giving undue prominence to the blessings; some pile up obligation and leave the poor soul under its intolerable burden, while others deal almost exclusively in the language of invitation and promise. What we want is the Gospel preached in its integrity; then shall we see converts fitted at once to become witnesses for Christ, without years of mistrustful probation. There is hardly any word that occurs more frequently in the Gospels and Acts than the word 'straightway.'

WHAT IS TRUTH?

To them that were with me. (Acts xx. 34.) Paul laboured at a handicraft not merely to earn money for his own support; he lived very frugally and he earned more than he needed and had something for his companions, who were, perhaps, not able to work for their own support.

So labouring, ye ought to support the weak. (35.) One reason for his manual labour was that he might give an example to the elders and stimulate them to engage in self-denying work for the succour of those who were not able to work for themselves; and he would have them do it that they, in turn, might be an example to the church-members, preaching more effectually than by words.

More blessed. If any one has a prominent position in the church, it is in order that he may give special expression to this truth, which is such a distinguishing feature of the mind that was in Christ.

We and they besought him not to go up. (xxi. 12.) We are sometimes required to pursue a course that even our wisest Christian brethren think doubtful; but in such cases the Lord gives us a clear conviction of his will.

We took up our carriages. (15.) Rather, having packed up.

How many thousands. (20.) How many myriads (Gr.). The believing Jews of Jerusalem would seem to have been myriads in number, 20,000 or 30,000, the population of the city being perhaps a million.

Paul took the men. (26.) Whether he cordially went into this scheme, or not, we cannot say. As there was no clear revelation how far one should go, in that transitional period, in the way of concession to the Jewish zeal for the law, existing in the church, it was possible even for Paul to mistake. The great Providential means of delivering the church from this hereditary bondage was undoubtedly the destruction of Jerusalem, with the consequent dispersion of the Jews. Then the scales fell from the eyes of multitudes, and they could see the meaning of the Epistle to the Hebrews. Paul had now two parties to deal with, the believing Jews and the unbelieving. How far the method adopted answered with the former, we know not, but the unconverted Jews were very bitter in their feelings against him, and strongly persuaded that Paul was sapping the foundations of heathenism by teaching that the ceremonial law was done away in Christ. And it was from this quarter that trouble came upon him. Who would have thought that one so prodigiously useful, and so vitally necessary apparently to the churches which he had been permitted to plant, would be given up, at the very time of his greatest usefulness, to a captivity of five long years? Some anticipation of this was before the minds of those who had striven to hinder him from prosecuting his journey to Jerusalem.

The chief captain took him and commanded him to be bound. (33.) A third party now appears on the scene, the Roman Government, saving him from death at the hands of an infuriated mob, that they might deal with him themselves.

The estate of the elders. (xxii. 5.) Literally, 'the Presbytery.'

To bring them which were there bound unto Jerusalem. (5.) This should be punctuated thus: To bring them which were there, bound unto Jerusalem; i.e., to bind them and bring them.

Suffer me to speak unto the people. (xxi. 39.) Seeing the great concourse, Paul thought to himself, What a grand opportunity to preach the Gospel, if I could only get their attention; it may be my last opportunity of preaching to these dear people of Jerusalem, these misguided sinners; let me see if God will not give me this opportunity. It was an audacious thought to come into the mind of a prisoner pursued by an angry and murderous mob; but God actually gave him the desired opportunity.

And they gave him audience unto this word. (xxii. 22.) Paul, in this discourse, seeks to show the Jews that his own preference would have been to stay among them and labour among them; that in his own judgment he was particularly fitted for this; but that the Master had expressly commanded him to go with the Gospel to the Gentiles, and indicated that there would be much more hope of them than of the Jews of Jerusalem. 'These will not receive thy testimony concerning me.' Paul was minded to debate the point; but

the answer came sharp and decisive: to the Gentiles! The patience of his auditory could hold out no longer; the idea of a Messiah who turned from the Jews to find his disciples among the Gentiles, was utterly insupportable. Paul's statement carried its own evidence with it; his very bonds testified to its truth. But when evidence is in one scale, and the accumulated pride of ages is in the other, it is easy to see which scale will fly up.

Wherefore they cried so. (24.) An extraordinary way of finding out the accusation against him. We see what Roman rule in Palestine was. How little the officials acted under a sense of responsibility. To find out the cause of a tumult, the man against whom it rages must be scourged, and thus made to tell what it is he is accused of. How galling must that yoke have been to the Jews. All this they would have been spared, if they had consented to be guided by the counsels of the true King.

A Roman. (25.) A man must be something more than a Jew to get any kind of justice from these rulers. Paul availed himself of his Roman citizenship.

Lived in all good conscience before God. (xxiii. 1.) The Greek for the word 'lived' refers to 'the conduct of a citizen,' and in this connection signifies thorough loyalty to God, and faithfulness to his fellow-subjects.

God shall smite thee, thou whited wall. (3.) There can be no doubt that Paul was very angry. The idea that the accusing party should be allowed to treat him as already condemned, and stop him in his defence, was insupportable. If Paul had meekly deferred to the rebuke, the chief captain would have felt that the high-priest was a very great man and in the right, and Paul a mean man and guilty. Some protest was necessary, but hardly this personal denunciation of the high-priest; but Paul did not know that he was the high-priest. Thou whited wall; he was doubtless clothed in robes of spotless white; he was none the less a transgressor, as Josephus abundantly shows, in whose works we also find that at last he was manifestly smitten of God. The living in all good conscience before God, does not demand that we should never do or say anything upon impulse; but it implies that our lives are conformable to the mind of the Spirit.

I wist not, brethren. (5.) This was a very graceful apology, and it showed that he had his spirit under due control, and had no reluctance to humble himself and show deference to constituted authorities. And his ready quotation of the law on the subject would tend to commend him to his hearers.

I am a Pharisee. (6.) There are some Christians who, in Paul's place, would have thought it their duty to take no active part in the procedure, but just commit their cause unto the Lord and let him order matters without any effort on their part to justify or deliver themselves; and they would fancy this to be the way of faith. But Paul knew better. He knew that he was to do his utmost to fight this battle and come off conqueror, believing that the Spirit of God was with him in these very endeavours. He was prepared to submit with a good grace, if the final issue should be against him; but until then, he would do his very utmost to get an acquittal. This was his conception of walking in the Spirit; expecting the Spirit of God to work by and through him, and not without him. He sees that there are Sadducees there in the Sanhedrim, and that they in the very nature of things are out of court in any case where the fact of resurrection or the existence of angels and spirits, might be involved; they were pledged to deny the possibility of that. So he protests against their being allowed to have anything to do with the adjudication of this matter; and the Pharisees feel the force of the objection at once. Just as in a synod or convocation, men of Colenso's views might be objected to, in the consideration of a case involving evangelical doctrine.

Take him by force. (10.) It would seem that many in the council were so filled with rage against Paul that they were resolved to keep him in their hands and dispose of him in their own more summary way.

Be of good cheer. (11.) Four or five years of captivity were before Paul. Some might think it a strange way of cheering Paul to tell him that he was to go to Rome as a captive. But Paul's supreme desire was to be a witness for Christ unto the Gentiles, and he welcomed his chain if only the opportunity of testifying were not taken from him.

CORRESPONDENCE.

GREAT PROTESTANT UNION OF FREE CHRISTIAN CHURCHES.

To the Editor of the "Bombay Guardian."
(Continued from last number, page 381.)

Variety we have and shall have, and moreover variety is good. Let us look at some reasons for variety, and why the forms and doctrines of various churches have given rise to separate church organisations. "Let all things be done decently and in order," may account for the Book of Common Prayer to some extent, though in addition doctrine was clearly intended to be taught and defined as embodied in its prayers, &c. The Church of England also may be regarded as having given especial attention to the sacrament of the Lord's supper, and was specially a protest against Rome.

Coming to the Wesleyans, as nearest to that church in many of their services, they may be regarded as having given special attention to individual responsibility and effort. Hence their personal appeals on these matters in their class meetings; and their cottage prayer meetings and tract distributions and visiting of sick, in all which duties the members are continually engaged. Many of the villages and outskirts of towns in old England owe it to such efforts that they have Sunday schools and a knowledge of Christ in their midst. Then we come to the Baptists, a denomination to which India is deeply indebted; they have ever been the representatives of political and religious liberty, and vary their public services as much as any body of Christians, to prevent formalism. They also stand forth to the world specially as the representatives of the doctrine of salvation by faith, though they do not lay special stress upon these words, but the baptism which they observe is only the baptism of *believers*, founded on the words of Christ, "He that believeth and is baptized shall be saved."

The Independents represent specially an opposition to state churches and forms of prayer, and to all bondage to church authority in any central form. Thinking it best that each church appoint its deacons and minister and manage its own affairs.

The Primitive Methodists represent the principle which makes it obligatory to go out into the world, and not wait for the world to come into your places of worship; hence their street preaching and camp meetings, and hence also their great success in districts where all others have failed.

The Quakers, or Society of Friends, represent a protest against formalism, and following worldly fashions; a protest against making the singing of God's praises a performance, and so do not sing at all. A protest against Romanism in the sacrament making a priest necessary to salvation, and so do not take the Lord's supper at all; and a protest against infant baptism for the same reason, and perhaps also another reason—that it is nowhere commanded in the New Testament,—but above all other things, the Friends represent the seeking for and trusting in the guidance of God's Spirit. They represent also lastly the principle of few words in buying or selling. If this were more common, there would be much less sin.

The Scotch Presbyterians represent, among other specialities, the *Sabbath question*, and if some of them are not consistent on that question throughout the day, that is their special fault, and not Scotland's fault. All honour to Knox. We all need to study more the Bible teaching on Sabbath day observance.

Not to enumerate further peculiarities, we see the sects have their use, and in coming together as before indicated, or having interchanges, there is no need we should hold on to our peculiarities, but all be prepared to yield somewhat. The minister falling in with the usage of the church to which he ministers; or the congregations visiting, falling in with form of worship used. While in Union prayer meetings each person might pray according to his choice, extempore or otherwise.

Coming together thus, after a time there might be found greater mutual voluntary changes than we could now foresee; many of our present prejudices in favour of certain forms of worship, doubtless arising more from habitual use of them, than from any great superiority they have over other forms to which we are not accustomed.

There is more in the spirit than the mode of worship, and any mode which does not tend to keep

the mind fixed on the mode rather the worship, or, in other words, more on the means used, than the end sought, may be alike good and right.

That there are excellences about all Protestant Churches none need doubt, they all have produced characters, both religious and political, of which nationally we feel proud. When we see such names as Peel, Cobden, Gladstone, Milton, Kirke White, Jeremy Taylor, John Fletcher, Addison, Wesley, Whitfield, Bunyan, Watts, Knox, Carey, Wilberforce, Cowper, Johnson, Montgomery, Countess of Huntingdon, Clarkson, Wellington, Havlock, Miss Coutts, Bishop Heber, Hannah Moore, Dr. Beaumont, George Fox, W. M. Punshon, Dr. Guthrie, William Penn, Sir J. Pakington, John Bright, Shaftesbury, Spurgeon, Derby, Williams, Pratt, Kilham, Eckett, Bourne, Antliff, Muller, Brotherton, and Joseph Hume, with hundreds more, that might be taken promiscuously from each section, we do not stop to ask to what sect they belong, they have a nationality of which the nation is proud. The more we look at such men in their lives and labours, the more we see our differences are more seeming than real, and that by coming together on a free footing, as free churches, they would vanish before our eyes.

Our common ground of faith is essentially the same, we all believe in Christ as the only Saviour; we require no mass, or priestly intercession in order to salvation; we all alike believe in the right of private judgment; by law and usage alike we admit each other's claims to worship God under our own vine and fig-tree.

As nationally we rally round the Queen and national flag, so let us rally round the Cross, and show occasionally, the more frequently the better, our bond of union by coming together for united prayer and united action, that thus we may hasten the time when Satan's kingdom shall be thrown down and the kingdom of Christ be established in all lands, when there shall be "peace on earth and good will amongst men." That the prayer we daily offer, as taught by our Lord, may be answered, and "his will be done on earth, as it is in heaven."

These remarks are merely suggestive,—touching only the general question, which every Christian may fill up for himself and use amongst all Protestant Churches. Thus each trying to hasten the time when we may become all "one in Christ," though in temperament we may differ as much as did Peter and John in the days of the Master.

Let me give one illustration, in the two men in whose names the present Cabinet of Her Majesty was formed. Mr. Gladstone, the greatest of living statesmen, unsurpassed alike in learning and uprightness. Mr. Bright, the untitled nobleman, who, having no diploma of the colleges, ranks as Senior Wrangler in the "Inspired Books," from which he has drawn the rules of life, and by which he has taken the diploma of the nation as H. J. B. Watch these two men, one representing the greatest, the other perhaps the smallest sect in the nation, as they meet together with singleness of eye and earnestness of purpose, to deliberate in calmness and mutual confidence on all affairs affecting the true interests of the Empire. Watch them as they separate, the one wending his way to the Cathedral with its full choral service, or to the quiet country church, there orally to offer prayers with the congregation of God's people—the other to the "meeting of Friends," where in the stillness and silence of the meeting his unuttered prayers of the spirit ascend to the Father of Spirits—both alike sincere, and both alike refreshed by worship. Both of them, whether in the Council Chambers of the nation or in the Temples of the Most High, being moved in all their actions by love to God and men. Each according to each and to all others the right of private judgment in matters of faith and worship, and both receiving from others by common consent the liberty which they give.

Again we see them with mutual interest, meeting in all the private or national relations of life, led by that grand Christian sympathy which is not confined to seeking the well-being even of all their fellow-subjects throughout the empire, but with equal love, extends its sympathies to their fellowmen of all nations, moved thereto by the teaching that "God is no respecter of persons, and has made of one blood all the nations that dwell upon earth." Such, Mr. Editor, are the principles of union to be desired by all Protestants.—I am, dear Sir, Yours truly,

A PROTESTANT.

Epitome of News.

SATURDAY, JANUARY 27, 1872.

Bombay Gazette: "One teaspoonful of Condyl's fluid dropped slowly into every gallon of drinking water is the best known oxidiser, says a correspondent, of organic matter. I make my own Condyl, to save expense: it is merely five grains permanganate of potash to each fluid ounce of distilled water. I am never without it in my travels. I sojourned at Port Louis, Mauritius, for a month, when the deaths from typhus fever were two hundred to three hundred daily. I never was once ill. Not a drop of liquid, even to the hotel claret, passed my lips, without the addition of 'Condyl.' You may drink ditch water in half an hour after this treatment, and it will be sweet and wholesome too."

—Same: "The annual commemoration of the Bombay Church Union was held on the 25th instant, the Feast of the Conversion of St. Paul. The Holy Eucharist was celebrated at 7-30 A.M. in Holy Trinity Church, Sonapore, by the Rev. Mr. Gilder, assisted by the Rev. T. Corfield and the Rev. J. Diago, deacon and sub-deacon, and a brief instruction was delivered by the celebrant. At 5 P.M., evensong was chorally rendered, the prayers being sung by the Rev. T. Corfield. The sermon was preached by the Rev. C. Gilder. At both services processional and recessional hymns, 'With the Cross of Jesus going on before,' were used. After evensong the annual meeting of the members of the Union was held in the boys' school of the Indo-British Institution. The President of the Union, Mr. T. C. Hope, was in the chair. The report having been read, the Chairman declared the result of the voting papers for the Committee for the current year in the order of their election to be—President, Mr. T. C. Hope; Vice-President, Rev. C. Gilder; Members of Committee, Mr. T. Trevor, Rev. W. Maule, Mr. G. S. Judge, the Hon. Mr. Justice Gibbs, Mr. J. Shepherd."

—Same: "Mr. and Mrs. Martin, of Lucknow, who, on the morning after their marriage, thoughtlessly retired to a room furnished with a large charcoal fire, and were found some hours after in an all but lifeless state, have been brought back to life by medical skill."

—*Overland Mail*, Jan. 5: The kindest good feeling has been evinced on the publication of a letter from the Queen, acknowledging felicitously the public sympathy with the Royal family during the illness of the Prince of Wales.—The Geneva Convention for the settlement of the *Alabama* claims is engaging very great attention.—The British Government has recorded its opinion of the international law and practice affecting the cases of the *Florida*, *Alabama*, *Georgia*, and the *Shenandoah* for the guidance of the Geneva tribunal.—It is estimated that there will be a balance of 2,000,000L. to the good at the close of the financial year.—Mr. Barry, the Attorney-General for Ireland, succeeds the late Mr. Justice George in the Court of Queen's Bench. Mr. Dowse, the Solicitor-General for Ireland, becomes Attorney-General.—A Horse Guards order containing the regulations for admission to the Staff College in February 1873 has been issued.

Brigham Young, the Mormon leader, has surrendered to take his trial for murder.

The architects of all nations are invited to join in a competition for designs for New Houses of Parliament at Berlin.

Amongst the deaths recorded this week are: Lord Kensington; General S. J. Jackson, G.C.B., K.H.; General Sir J. A. Hope, 9th Foot; Major-General G. W. De Renzy, late 82nd Regiment; Lieut-General J. Campbell, 92nd Highlanders; Lieut-Col. E. K. S. Butler, late 35th Foot; Capt. R. Greig, late 61st Foot; Mr. T. G. Gardiner, late Bombay Civil Service; Sir F. Brady; Mr. Nelson Lee; and Dr. H. M. Grace.

A watchman at the La Guillotière Cemetery, Lyons, appears to have for a long time past been in the habit of violating at night the tombs of females to cut off their hair, which he sold for making chignons.

The population of the United States, enumerated at the census of 1870, is now reported by the superintendent of the census 38,923,210. The coloured population is 4,886,387; Indian, 383,712; Chinese, 63,254.

MONDAY, JANUARY 28.

—*Bombay Gazette:* "All the efforts of the English Post Office seem to be directed to accelerating the mail on the home side, between London and

Alexandria, and the fact that twenty-four hours had been saved by the adoption of the Mont Cenis route was thought of sufficient importance to be telegraphed to India. But the loss of twice twenty-four hours is considered a matter of no consequence between Suez and Bombay. While the time from Alexandria to London has been reduced from ten days to six, the mail steamers are still allowed their fourteen days to do the voyage comfortably in, from Suez to Bombay. The 825 miles from Brindisi to Alexandria are covered in three days, and, at the same rate of speed, a steamer should take only eleven days to run the distance of 2,972 miles from Suez to this port."

"We learn from a reliable source that the King of Siam will arrive in Bombay on the 9th February, and will stay till the 17th of the month."

"The Russian Government do not take long to decide upon pushing railways into their new territory in Central Asia. Surveys have been authorised for a line of railway from Saratov to Uralsk, and further on to Tashkend, Kuldsha, and the western extremity of the Chinese frontier."

—The Rev. Antone Pereira having refused to bury the body of Andre Sarao, the friends took the body into the priest's house, placed it on a table and went away. The priest brings an action against them.

—A large four-storied house near Chinch Bunder fell down on Friday night, killing 4 persons. A crack in the wall had been noticed, but the Natives with their usual *poco-curanza* continued to occupy the house.

—We (*Indian Daily News*) learn that on the recommendation of the Bombay Government, the Government of India have sanctioned the grant of a donation of Rs. 2,000 to the second Rane of the late Rajah of Mandree to enable her to make a pilgrimage to Benares.

—*Delli Gazette:* "A new Pushto Text Book has been submitted for the approval of the Punjab Government. It has been compiled and edited by the Rev. T. P. Hughes, of Peshawur. We are informed that it is likely to facilitate the study of the Afghan language as it contains an original work in colloquial Pushto written expressly for the text book by a learned Afghan of the present day."

—*Indian Public Opinion:* "It is now known beyond a doubt that the rising was neither a *raid* nor a great dacoity, but a rebellion. It has transpired that the sect generally sympathised with the movement, and that about a hundred and fifty of the more desperate characters undertook to procure arms and horses by this attack on Malair Kotela. On acquiring arms they were to be joined by large numbers from all parts, and then proceed to attack Nabha. As we previously mentioned, the Deputy Commissioner, Mr. Cowan, the District Superintendent of Police, Colonel Perkins, and Dr. Ince, the Civil Surgeon, rode out in hot haste at once to the scene. These officers distinguished themselves by their activity and ability during the Raikote murders, and it is to be remarked here that they now rode out unattended to Maloudh and Malair Kotela immediately on hearing of the Kooka rising, and were the first Europeans on the spot long before any troops came up.

"Over a hundred of the more desperate characters are thus accounted for: 49 executed by Mr. Cowan on the 17th; 16 by Mr. Forsyth on the 18th; 8 handed over to Puttiala, being Puttiala subjects; 8 killed in the fight at Kotela on the 15th; 2 killed at Maloudh on the 14th; 6 still prisoners; 20 who were engaged but got off, are being hunted down."

—*Times of India:* "An extensive fire occurred last Friday night at the Bhosawul station of the G. I. P. Railway. The offices and stores of the Locomotive department have been destroyed, and damage to the extent of nearly half a lakh of rupees has been sustained by the Company."

—The *Times of India* notices "a little volume bearing the Sanscrit name 'Sapt-Shati,' meaning 'seven hundred,' being a portion of the 'Markandeya Puran,' translated into Gujarati from the English version of Cavali Venkat Ramswami Pandit, by Mr. Merwanjee Nesserwanjee Wadia, formerly of the Elphinstone College. This portion of the Purans, as embodied in the Sanscrit language, is much revered in Bengal, and we are informed that there are zealous devotees of the same on this side of India too. But being in the ancient language, it is not so freely availed of as it would be if it were in the modern languages. With the view of making it accessible to the generality of readers, Mr. Wadia has translated it into Gujarati from an English version of the Purans."

Here is something noticeable. A Parsee trans-

lating the Hindoo Purans into the vernacular, for the benefit of Hindoos.

—*Friend of India*: "The Rev. J. S. Beaumont, late Principal of the Chinsurah College, is, we are informed, on his way from England to Poona, where he is to remain. What his office or duties are we do not know, but we do know that his removal will be a great loss to this side of India, and a real gain to Poona, if hard work, straightforward manliness, and real sincerity, without a spark of cant, are an advantage to a community."

Mr. Beaumont comes out for the Free Church Mission at Poona.

—How widely the present Editor of the *Friend of India* differs from those that were before him, may be seen in the following brief extract from the last issue:

"We think that the preservation of Native Rule is one of the great safeguards of British Rule."

TUESDAY, JANUARY 30.

—*Bombay Gazette*: "It is impossible to exaggerate the gravity of the news telegraphed from London yesterday that England has resolved to withdraw from the *Alabama* arbitration unless America abandons her claims regarding indirect damages."

—The same, touching the tax on all non-agricultural classes in the rural districts: "An income tax on incomes down to five pounds a year, and graduated in such a manner that the possessors of moderate incomes pay an equal amount with millionaires, a system of local rating levied for Imperial purposes, a tax calculated to reach the largest possible number and to cause the greatest possible dissatisfaction, in order to raise an absurdly small revenue! An income-tax of an additional half per cent. would have raised a larger amount, would still have been a material reduction on the tax of last year, and would not have forestalled the only conceivable method of increasing the revenue for really local wants. A small local rate in support of schools and sanitary improvements, and spent under the eyes and for the benefit of those who pay it, would be as little unpopular as the local land cess, the object of which the people fully appreciate. But this iniquitous tax of three days' earnings, and it is only by favour that it is so little, taken from the poorest of the poor, to be spent, God knows on what—roads to Mahabuleshwur, palatial offices, and such like—is one which we hope can be approved only by one set of men—those who imposed it."

—Sir Philip Wodehouse was a passenger by yesterday's mail steamer to Brindisi.

—*Deccan Herald*: "A case, in which six soldiers of Her Majesty's 56th Regiment complain of having been severely maltreated by the villagers of Dhaire, about six miles from Poona, will again come on for hearing this day before A. G. Fraser, Esq., LL.D., the Railway Magistrate. Thirteen villagers are charged with having committed riot at Dhaire, on the 11th of November last, and three of them are also charged with theft, in having deprived some of the soldiers of their weapons and ammunition, and with having stolen the sum of nine annas from one of them. The affray originated in the fact of one of the soldiers having, as is alleged by the prosecution, accidentally wounded one of the villagers and his wife with small shot whilst firing at some birds in a field of chillies in the immediate vicinity of the village of Dhaire. The man seeing himself surrounded by so many soldiers, armed with guns, gave an alarm which brought a number of the villagers to his assistance, who, it is alleged by the prosecution, attacked the soldiers, deprived them of their arms, and severely handled some of them with sticks and stones, &c. On the other hand one of the villagers, a young man named Rama bin Vittoo, was severely wounded with small shot, having been totally deprived of the sight of his left eye; another was shot in the left fore-arm; and a third received a severe contused wound on the head. The case for the prosecution is being conducted by Mr. Narayan Jugonath Bhidey and Mr. Gunesh Wassoodew Josee, at the instance of the officers of H. M.'s 56th Regiment. The villagers are defended by Mr. R. Morgan and Mr. C. W. Allen; thus presenting the curious contrast of two native pleaders prosecuting their own countrymen on behalf of the European soldiers, whilst the natives are being defended by European counsel."

—A Bombay Civilian, Mr. Lee-Warner, has been nominated to act as Director of Public Instruction in Berar during the absence of Dr. R. L. Sinclair.

—*Asiatic*: "A Mr. Symes has actually invented a portable gas apparatus, in which, by shovel-

ling a few pounds of coals, or bones, or peat, in at the proper door, you can, without further trouble, manufacture your own gas to the extent of from one to thirty ordinary lights, at a cost of about £1 5s. each for the machine at first, and about 2s. per 1,000 cubic feet afterwards. The invention has been well tested, and is very simple, and many have, we hear, been already placed in private houses."

—*Sindian*: "Mr. Shaw, the British Commissioner in Ladak, has been expounding his views on the Hindu caste system, and endeavouring to prove that it is purely a social distinction, in contradiction to the universally received opinion that caste is a religious institution. From what we have been enabled to glean from the substance of a conversation Mr. Shaw is said to have held with a Brahmin and a high caste Hindu, we cannot see much in what he has advanced in favour of his theory. If caste is merely, what he states it to be, 'a social distinction,' why then, may we ask, is the act of a Brahmin 'eating with sweepers' deemed pollution of a nature which can be wiped off or cleansed only by the former undergoing penance, or austerities religiously enforced, and his performing certain prescribed ceremonies, and observing certain set ordinances; the purification of the Brahmin is a matter wholly and solely dependent on the performance of religious rites; in the face of a fact so well authenticated, it is difficult to conceive how caste can be simply 'social distinction;' were it so, contact with a Brahmin, or a high caste Hindu would involve the loss merely of social privileges; but it does more, it places a Brahmin out of the pale of his sacerdotal rights entirely, and leaves him without any religion whatsoever, until his re-admission into caste privileges is effected through the aid of religious rites and ordinances. To say that caste is a mere social distinction, when it is well-known that forfeiture or loss of caste can be retrieved only through the aid of religion in the case of a high caste Hindu of whatever denomination, is to describe it to be what by popular assent it is believed not to be. Loss of caste is tantamount to excommunication with us, and we all know what the latter means; it does not involve the loss of social standing, however much it may disparage one in the moral estimation of people."

—A Madrid correspondent of the *Times*, describing the execution of the eight youths at Havana, medical students, aged 17 to 19, for having made a playground of a cemetery, says:

"They sent to their homes for change of clothes, having been in gaol 48 hours. Then, in the chapel, they confessed and received the last rites of their religion. This over, they were marched out of prison in charge of a picket of Volunteers, and were taken to the rear of the Castillo de la Punta. As they left the gloomy prison gate the youngest of them began to cry for his mother, but there was another whose name I feel it a privilege to record, that it may go into history as that of a boy who had in him the mettle of a hero. Noticing his companion crying, this boy, Alvarez de la Campo, turned to him and said, 'Valor! Muremos como hombres. Solo los criminales tienen que temblar aquí!' ('Courage! Let us die like men. None but criminals need tremble here!') This was a lad of 19! Another of the boys, only 17, as he was leaving the chapel, embraced a friend in the crowd and said, 'Kiss my father for me, and tell him he may have his conscience clear, for I die innocent.' Recognizing another friend a little distance off, he waved an adieu to him with his hand with the same coolness as he would have saluted any one at ordinary times. One of the poor fellows at the last moment clung so desperately to the priest that he had to be separated from him by force. Having arrived at the fatal spot, they were ordered to kneel. At first they refused, but they yielded to the solicitation of the priests, saying they would obey them, but not their murderers. It was observed they were all most scrupulously clean, and dressed with the extremest care. Just before the fatal shots were fired there was a sudden movement in the crowd, and a negro, as my account says, 'with eyes reddened with weeping and fists clinched with indignation,' rushed up to one of the boys, put his arms round him, and said, in a voice trembling with emotion, 'Ninito yo, muera con usted!' ('Little one, I will die with you!') An officer of Volunteers pushed the negro from the boy, but the next instant fell to the ground a lifeless corpse. The negro had stabbed him, and then attempted to fly, but the serried ranks of the Volunteers plunged their bayonets into him, and he died as he had said he would, with his young master, whom he had car-

ried often to school in his arms, for he was a slave of the boy's father. Can any scene on earth be imagined more awful than the tragedy then being perpetrated in the fair city of Havana, the 'pearl of the Antilles?' Where were the Bishop and the clergy, that they did not interpose between the doomed lads and their murderers? Where, too, were the women of Havana, that they did not come forward and forbid the cruel deed? There was no eye to pity and no arm to save! The time was up, the cowardly bayonets were presented, the aim was taken, and in an instant the eight young fellows were lost to Spain."

WEDNESDAY, JANUARY 31.

—Noticing some remarks of a contemporary on the alleged American claims, the *Indian Statesman* says: "Our own conviction is that the American people, now that slavery has disappeared from amongst them, will revolutionize the character of European diplomacy altogether, and will introduce a directness and honesty and good faith into the conduct of international relations, which the old world to its shame has never known. The history of this *Alabama* difficulty is full of humiliation to Englishmen. Were we not, in this very city, going to give a public banquet to Commander Semmes, only eight years ago, at the instance of the very writer who now speaks in these bitter terms of the American Cabinet as men having 'no scruples and no sense of honour?' We shall take an opportunity of reviewing the whole history of this *Alabama* question, as soon as we know a little more definitely the course of the arbitration thereon. In the meanwhile, it is well for us to remember the good faith, moderation, and kindly feeling, which the American Ministry and people as a whole have shown throughout the Canadian and Fenian difficulties, and the strong demonstrations of good-will and sympathy made by them, not only towards the Royal family of England, but towards every representative Englishman who visits their shores."

—General Nuthall, on the 25th, reports the arrival of 207 captive Munnipoorees, who have escaped from the Looshais, some of whom have been in captivity over thirty years.

—*Reuter's Express*: Melbourne, Jan. 2: The land line of the Australian Telegraph is not expected to be finished for about two months, but it is proposed to connect the communication by horse express. In Queensland the telegraph line is completed nearly to Normantown.—Captain Coath, of the schooner *Jason*, has been convicted of kidnapping South Sea Islanders, and sentenced to five years' imprisonment and a fine of £50.—In New Zealand, Kereopa, one of the Chiefs concerned in the murder of the Rev. Mr. Volkner, has been captured and committed for trial.

—*Statesman*; Central Provinces: "The Nerbudda valley has come in rather a disagreeable way prominently to the notice of the Government of India. It appears that close to the head-quarters of one of the largest districts in this valley, a gang of ruffians have been for the past two years leading their townsfolk a most miserable life, levying black-mail on all the high roads leading into and past their town, and setting all law at defiance. The Government naturally wish to know how such a reign of terror could have existed without the district and police authorities knowing about it. A similar reign of terror was discovered in another village on the bank of the Nerbudda, and both were discovered by the merest accident."

—The rising among the Kookas is supposed to have been caused by the denuding of Umballa of troops for the camp at Delhi.

—*Statesman*: "The necessity for having all cooking utensils properly tinned and kept perfectly clean and free from the poisonous verdigris which is given out from the copper of which they are made, was rendered painfully evident at the wedding banquet of the son of Mr. Limjee Bottlebhoy, which was held the other evening at Abless Garden. A large number of persons were present at the banquet, and after they had reached home, we are informed that as many as one or two hundred were taken seriously ill. They were attacked with vomiting and purging, and many were rendered for a time completely prostrate. Medical testimony affirms, that but for these symptoms fatal results would doubtless have happened."

—*Times of India*: "Inquirer (at Mhow) writes—'can any of your Parsee readers inform me whether it is advisable to pray from Prof. Spiegel's [Bleek's] English Translation of the 'Zend Avesta?' If not, why not?' We should advise him to consult his Dustoor, and then fall back on his own common sense. To make obligatory for purposes

of prayer or praise any particular language, dead or living, is to make of that language a 'fetish.'

This strikes at the root of four-fifths of the praying done in India.

—The *Japan Mail* notices what it designates, and what doubtless is "an astonishing step in advance," in the fact that several young Japanese ladies of rank are to proceed to America for the purpose of pursuing a course of education.

THURSDAY, FEBRUARY 1.

—*Overland Mail*, Jan. 12: The notorious James Fisk, jun., has been assassinated at the Grand Central Hotel, New York, by a person named Stokes, with whom he had a scandalous dispute. The murder has produced great excitement in the United States.

M. Vautrain has been returned for Paris, defeating Victor Hugo by 121,158 votes to 93,423 votes. The return is considered a triumph for the Government, though the non-voters numbered 256,000. The trial of twenty-four persons accused of the murder of the Paris hostages has commenced at Versailles.

An amicable negotiation has been opened between Berlin and Brazil, and the fitting out of a German squadron, which had been entered upon, has been suspended.

Diplomatic relations have been resumed between France and Germany. Count Arnim, the German Ambassador to France, has had a long and cordial interview with the President.

Professor Huxley is compelled by ill-health to leave England for Egypt. Lord Carnarvon is suffering from illness.

The O'Donoghue, M.P., has declared himself opposed to the Irish "Home Rule" movement.

Russia contemplates the construction of a through railway to India from the shores of the Volga.

On Saturday, January 6, in New York, James Fisk, of Erie fame, was assassinated in the corridor of the Grand Central Hotel. Edward Stokes, who opposed Fisk in the Mansfield case, and superseded him in that lady's affections, fired three pistol shots at Fisk, one of which inflicted a mortal wound in the abdomen. Fisk died next day, retaining consciousness to the last. Stokes has been arrested.—Three years ago, Mr. James Fisk, jun., who was then in the midst of his first struggle with the representatives of the English owners of the Erie Railway, fell in love with Josephine Mansfield, a woman of extraordinary personal beauty, destitute of education and accomplishments, a married woman, who had separated herself from her husband, who had resumed her maiden name, and who regarded the world as an oyster which her wits should open. Fisk, although a married man, fell madly in love with this woman. She accepted his addresses and placed herself under his protection. He procured for her a handsome mansion in Twenty-Fourth Street, near the Grand Opera House, which he had recently purchased, and not far from the general offices of the railway company. Having installed her therein, he confided to her all the secrets of the numerous intrigues in which he was engaged, took to her house his fellow-members of the Ring, entertained them there with sumptuous banquets, and discussed with them in the presence of the fair Josephine Mansfield the various schemes then on foot for the completion of the plan concocted by the Ring in regard to the railway. The *liaison* continued without interruption till a few months ago, when Mansfield, wearied of the endearments of her lavish lover, or perhaps shrewdly suspecting that his downfall was not far distant, took occasion to pick a quarrel with him, and to order him from the house in which he had installed her; forbidding him again to cross her threshold, or to leave his gum-shoes (goloshes) in her hall. The lady then supplied the place Fisk had occupied in her affections by a Mr. Edward S. Stokes, a Wall-Street broker, and a quondam friend and confidant of Fisk's.

Stokes had been threatening to publish Fisk's letters to the woman, and this gave rise to a lawsuit.

—The last letter received from Dr. Livingstone was dated May 30th, 1869.

—*Bombay Gazette*: "The Camp of Exercise came to a close on Saturday, when there was a grand field day under Lord Napier, and a magnificent march past before the King of Siam. Monday, Tuesday, and yesterday, were to be devoted to soldiers' games, &c."

—The *Delhi Gazette* is of opinion that it is really about time that ladies of good sense and good taste should take the subject of ladies' dress in hand. "What with false jewellery, false hair, false

teeth and painted faces," remarks the *Delhi*, "the question is becoming a very serious one. Now-a-days the tradesman who vends a spurious article for the real thing is pretty severely dealt with. And we really don't see why mankind should not be protected in the matrimonial market. When a poor fellow decides upon committing matrimony and bargains for that which is supposed to be young, rosy, and of only twenty-one summers, and when it proves to be not the genuine article, we really think he ought to get some redress. Why not start a society for the protection of men? Until something is done, we can but warn the inexperienced. The following well known caution has its moral:—'When you ask for Glenfield's starch, see that you get it!'"

—We (*Englishman*) hear that the attempt to take the census in the Noakhali District (*Bengal*) has resulted in a serious disturbance, which if the accounts that have reached us be true, may yet lead to further trouble. The inhabitants of Sonadeah and the surrounding villages are said to have assembled in large numbers, many of them armed with guns, and driven the census-officers out of the pargana.

—The death of a lunatic in the Madras asylum has been caused by fracture of the hip bone, by means unknown. It is usually the ribs that are broken.

—The *Indian Statesman*, with regard to the recent Matriculation Examination: "It seems almost incredible, but is alleged to be the fact, that after the examiners had selected the questions, and a few days before the examination took place, the very passage from Caesar's Commentaries, and the very passage from Hume's History of England, and the very passage from Thomson's *Seasons*, were all given to the pupils in the Candidate-class of St. Mary's High School for translation and paraphrase respectively. What are we to think, further, when we are assured on the same authority, that in the version-book of one of the pupils of the class, there is to be found on one page an English translation of the passage from Caesar, and on the next page a Latin translation of the passage from Hume; and that with regard to this latter,—while it appears from internal evidence to have been the practice of the teacher to correct the mistakes of the pupil in the exercise itself—that practice was on this occasion departed from, and a correct Latin version of the passage in question is found written in the margin? Are we still to allow that these are coincidences? We feel that we should be insulting the intelligence of our readers by giving an affirmative answer to such a question."

We believe that the Syndicate have again taken up this matter, and trust that they will sift it to the bottom.

FRIDAY, FEBRUARY 2.

—Calcutta, 1st: The British Minister at Teheran has telegraphed as follows to the Viceroy:—"A Persian Relief Committee has been formed by order of the Shah. I venture to request your Excellency to have the kindness to cause publication to be made in the principal towns of India that they have undertaken to afford relief to the poor of Persia, without distinction of creed or nationality, and that they are at present supporting four thousand."

—H. H. the Holkar has established a spinning and weaving factory in his territory.

—The Viceroy and party arrived at Rangoon on Sunday, all well. Great demonstrations of welcome greeted them.

—*Times of India*: "According to our advices from Zanzibar, it appears that about the middle of December, H. H. the Sultan's Government received despatches and letters from the Uniamuezi country; but we regret to say none of them contained any reference to Dr. Livingstone."

—We learn from the same that "good sport is expected at the second Calcutta Race meeting which commences on Saturday." Further, that "Mr. Wilkinson, the rider of *Baronet*, who met with an accident on the race course last Saturday evening, died from the effects of the fall, on Monday morning. At the second fence, *Baronet* is said to have caught the top rail, throwing his rider, causing concussion of the brain, and also injury to his spine by falling on him."

—Deaths last week, 390.

Selections.

WALKING BY FAITH.

To be saved through faith ought to, but does not necessarily, lead to walking by faith. Chris-

tians ought habitually and in all the varying circumstances of life to give to unseen and eternal things complete predominance over seen and temporal things. But who of us can say that we do so? "By grace are ye saved through faith, and that not of yourselves, it is the gift of God," is the description of the Christian's state. "We walk by faith, and not by sight," is the proper description of the Christian conduct and course of life in that state. As to the state, both the grace which is its source, and faith which is its channel, exclude our conduct from the grounds of it; consequently the walk of faith is not that by which we are saved. On the contrary, the walk of faith springs from our salvation as an effect and not a cause. It is only those who are saved through faith who can walk by faith.

It is of importance to keep this order in view. Yet it is possible to abuse the doctrine. Selfish men are concerned only about their salvation, and they think that if they were sure of salvation men would live on in sin. If their works are not necessary to salvation, then they suppose that they will not care to practise good works; they would follow the inclinations of their own depraved hearts. But the apostle, when he says, "By grace are ye saved," says, "You hath He quickened;" that is, He has given you a new life, which can no longer find delight in trespasses and sins. He says, "We are created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." So that because they are saved they should not live in sin, and the inclinations of the new man are all toward holiness or God. That new life has new objects and new desires. All these new objects are unseen and eternal; that is, for the present they are matters of faith and not of sight. "Faith is the substance of things hoped for, the evidence of things not seen." When the apostle says, "We walk by faith, and not by sight," he means that all our conduct has reference to these things as the realities of existence. Faith keeps them in view through all the vicissitudes of earth, links every sorrow and suffering with eternal glory; points the soul in the dissolution of all its present associations to a building of God, an house not made with hands, eternal in the heavens. In the mean time, it leads us to regard death as simply being absent from the body, and being present with the Lord, and this leads to the simple purpose of life, endeavouring "that, whether present or absent, we may be well pleasing to Him."

Faith not merely makes these unseen things seem real—we do not merely believe that they are real—it enables us to see our interest in them all as the true objects of existence. For example, it does not merely lead a man to the general conclusion that there is such a thing as "a building of God;" but it leads him to say, "We have a building of God, an house not made with hands, eternal in the heavens." And so it makes the truth influential in the life of the believer. Truth is not truth to me until it is thus applied and influential. There must be the obedience of faith. We must walk by it. A mere mental recognition, an intellectual apprehension of it, is not faith. Look at the connection in which the apostle says, "We walk by faith, and not by sight," in 1 Cor. iv. 5, and see how everything in it is brought home to him personally. "God hath shined in our hearts, to give the light of the knowledge of the gospel of the glory of God in the face of Jesus Christ." It is the conscious possession of a life that death cannot touch—a life sustained by alliance with God amid all that threatens it in its course through this world, and to which resurrection will give its perfect triumph, even when the earthly house in which it now tabernacles shall be dissolved. It is this which carried the apostle onward in his course of devoted service, and enabled him to say, "For which cause we faint not; but though our outward man perish, our inward man is renewed day by day." It was this which made his summing up of the estimate of his whole course in sorrow and affliction to be, not the rhapsody of an enthusiast, but the utterances of a man soberly weighing the issues of time against those of eternity with its impending glory. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

You will observe that faith does not only recognize the reality, but also our interest in it. All is real and all is ours; otherwise it is unimportant. But are we walking with these things in view?

The eye that is steadily directed to them will discern a thousand intimations of coming glory and of the love which is leading us on to it, which are missed by the Christian who is unduly occupied with the things of this life. The spectacle of the starry heavens, it has been said, and all the glory of the celestial sphere, may be alike the object of contemplation to the astronomer in his observatory, and to the traveller as, ever and anon, he lifts his transient glance to the spangled canopy on high. But how much is revealed to the former which the latter does not perceive. While the one gazes with rapt wonder into the boundless fields of space, and has his senses bathed in all the glory of revolving suns and spheres, as through his telescope they are seen to thread their mazy way through never-ending galaxies of brightness; the other beholds little more than an outstretched pavilion of blue, hung with tiny lamps, which shed their feeble rays upon the bewilderment of his darksome path. So it is with the Christian, whose steady gaze is directed to that world which faith alone can apprehend, and the Christian who, distracted by earthly objects, though saved by faith, cannot truly be said to walk by faith. How much, in the course of the latter, must there be of darkness and despondency, and consequent unsteadiness and languor, nay, of wandering from the path. While to the former the blessed hope shines forth like the morning star on the brow of night, of which the mists and storms of earth cannot quench a single ray! and it is not only a star of joy, but of direction also—a pole star for his guidance through the pathless wilderness. "If ye then be risen with Christ, seek those things that are above, where Christ sitteth at the right hand of God; set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When He who is our life shall appear, then shall we also appear with Him in glory."—*The Witness*.

TELEGRAPHIC NEWS.

London, Jan. 15th: A great meeting of employers has been held to resist further encroachments of workmen.—A prospectus has been issued of an Australian Oriental Coal Company; Capital £300,000.—The compulsory winding-up of the European Assurance Company has been ordered.

22nd: The Queen opens Parliament on the 7th February. There is to be a State ceremonial.—A public thanksgiving for the Prince's recovery will take place about the 20th at Saint Paul's Cathedral; and at the Crystal Palace a festival on May 1st.—It is rumoured that negotiations are taking place with the leading financiers of France, for the pledging of the tobacco monopoly for 30 years, for guaranteeing indemnity to Prussia on evacuating France by April next.—A new trial in the Firebrace divorce case has been refused.—Henceforward the Australian steamers are to refit in Bombay instead of Sydney, merely starting eight days later on each voyage.

25th: Sir John D. Coleridge continues his exhaustive speech for the defence in the Tichborne case.

New York, 25th: A National Republican Convention has been fixed to take place at Cincinnati on the 6th May next, for the purpose of nominating a President.

Paris, 25th: The National Assembly have decided to proceed with the discussion on the clauses of the projected tax on the merchant service.

Madrid, 25th: The King has refused to accept the resignation of the Cabinet. Disturbances are apprehended, and the troops are under arms.—The Cortes have been dissolved, and the new elections are fixed to take place on the 2nd April.

London, 26th: H. R. H. the Prince of Wales is fast recovering, and he walked a quarter of a mile yesterday. The Duke of Argyll has informed the different Chambers of Commerce that he has advised the Crown to appoint Sir Louis Malet a member of the Indian Council.—It has been resolved by 1,600 delegates at the Non-conformist Conference held at Manchester that the educational policy of Government was hostile to the religious liberty of the people.—It is stated that the English Government is confident that the provisions of the Treaty of Washington will exclude the extravagant and exorbitant claims made by America in the *Alabama* case. The *Times* of to-day admits that the American construction of the question places England in an embarrassing position.

Paris, 26th: The National Assembly have adopted, by 406 against 265 votes, the clause of the project advocated by the Government, for imposing an extra tax on merchandise imported in foreign ships.

27th: It is rumoured that a meeting will shortly take place between the Counts of Paris and Chambord.

London, 27th: Mr. Knatchbull-Hagessen addressed his constituents yesterday. He dwelt chiefly on educa-

tion, which he said he feared would be the cause of schism among the Liberal party, but that he would strongly uphold religious teaching.

29th: Important English despatches have gone to Paris, establishing the position of England with respect to the Commercial Treaty, and rectifying the misapprehension which has hitherto existed on the subject.—The Duke of Argyll has offered the Governorship of Madras to Earl Morley.—The *Times* of to-day believes that time will wear out and not intensify the Mahomedan creed of hatred. The same paper endorses the advice of Sir William Mansfield and of the present Commander-in-Chief in India that the forces in India should not be reduced.—A proposition has been made to amalgamate the three Southern Railways in India.—Sir Arthur Kennedy will succeed Sir James Macdonald as Governor of Hongkong.—Mr. Childers on Saturday last examined the *Megara* Commission at great length.—The *Times* to-day states that certain notice to terminate the present Treaty of Commerce between France and England will not be given by France.—Destructive inundations have occurred at Nottingham and other places.—*Obituary:* Admiral Gambier.—The British Cabinet has resolved to withdraw from the *Alabama* arbitration unless America abandons her claims regarding indirect damages.—The *Times* recommends that Government should demur immediately against the claims put forward by America for indirect losses in the *Alabama* case.

Paris, 29th: The nomination for life of a Vice-President of the Republic has been abandoned, in consequence of the opposition of M. Thiers and the greater portion of the Parliamentary reunions.—The Comte de Chambord has declared that he will never abdicate nor become King except by a legitimate revolution.—The Report of the Commission, proposing to denounce the Commercial Treaty with England, has been laid before the National Assembly. The Minister of Commerce states that England considers the Treaty to remain in force for one year after the denunciation is made. A discussion on this subject will take place in the Assembly to-morrow.

London, 30th: It is stated that H. R. H. the Prince of Wales will proceed to Madeira in April next.—Successive earthquakes have totally destroyed the city of Schamachi in the Caucasus.—A letter from Mr. Bright has been published, in which he expresses a hope that he will be able to attend a portion of the next session of Parliament. Three thousand colliers have struck at Blaenavon. Disturbances are apprehended.—A meeting of the Manchester Chamber of Commerce took place yesterday, to discuss the question of a Commercial Member for the Indian Council. The appointment of Sir Louis Malet was generally disapproved, and the disbandment of the Council was advocated, as being useless. Nevertheless the prospects of India were considered satisfactory.—Sir James W. Hogg is the retiring Member of the Indian Council.—The *Times*, in an article of to-day, analyses the British case in the *Alabama* arbitration.

Paris, 30th: A union of the Monarchists is considered impossible after the manifesto which has been issued by the Comte de Chambord.—The tax on the merchant service has been adopted by a majority of 183 votes.—The discussion regarding the commercial treaty with England will be resumed in the National Assembly to-morrow.

London, 31st: The *Times*, in a leader to-day states that no Confederate vessel of war was equipped in England during the late civil war in America. The *Alabama* escaped, but unequipped.—The anxiety concerning the *Alabama* arbitration case is increasing.—Sir Charles Dilke was married to-day.—Sir James Weir Hogg has been made a Privy Councillor on his retirement from the Indian Council.—At a meeting held to-day at the Mansion House in aid of the Livingstone Search Expedition, Sir Bartle Frere was present. In a speech made on the occasion, he criticized sharply the conduct of Government. Subscriptions to the amount of £3,000 were collected at the meeting. A Spanish gun-boat has captured an English schooner and crew for landing contraband goods of war at Cuba.—The *Times* is publishing daily articles on the *Alabama* arbitration question, which it is believed are inspired by Government.

Aden, Feb. 1st: The *Hindustan*, with the outward Indian mails, left here for Bombay at 4-15 this afternoon.

PASSENGERS ARRIVED.

Per P. and O. Str. *Columbian*, 29th:

From Southampton.—Major Simpson; Mr. W. Ward; Capt. and Mrs. Martin; Mr. Brooke; Mr. Sibthorpe; Col. and Mrs. de Lerrier; Dr. Kendall; Mr. A. H. Streeter; Dr. M. Thompson; Col. Poulton; Mr. Francis; Mr. G. West; Mr. S. H. Hutchinson; Mr. M. R. Adams; Mr. E. O. Walker; Mr. W. L. Thornton; Mr. M. A. R. Ward; Mr. B. Malet, C.B., and European male servant; Mr. J. Peake; Mr. F. S. Coombe; Mr. Gay.

From Brindisi.—Col. Ternan; Mr. Cotgrave; Lieut.-Col. Jenkins; Mr. Monteath; Mr. Thomson; Mr. and Mrs. Saunders and infant; Mrs. Ophers and European female servant; Mr. and Mrs. Brind; Lieut.-Col. Rainey; Mr. Barnfather; Miss Myers; Mr. Cave; Col. and Mrs. Holland; Col. Haggard; Mr. and Mrs. Leishman.

From Suez.—Mr. Jas. Joy; Mr. L. Hall; Mr. and Mrs. Seiveking and infant; Mr. Liardet's native servant.

Per P. and O. Str. *Khedive*, 1st:

From Southampton.—Mr. H. G. Brown; Mr. S. Platt; Mr. W. Platt; Mr. S. Shaw; Mr. W. Floyd; Mr. Routh; Mr. Pearce; Mr. and Mrs. Blake; Col. Cookson; Capt. Benyon; Capt. Brown; Miss A. Davison; Mrs. M. Phillips; Mr. and Mrs. A. Hay; Miss Jolly.

From Brindisi.—Mr. and Mrs. Harston; Mrs. Haggard; Misses Haggard (2); Major and Mrs. Mackenzie; Capt. D. Robertson; Mrs. H. Taylor; Miss Taylor; Miss Cumberlege; Mr. and Miss Hawthorn; Mr. H. Herbert; Mr. McIlwraith; Mr. J. Smith; Mr. H. W. Jones; Mr. A. E. Feile; Dr. Gordon Asher; Mr. A. G. Mullins; Mr. Kitteridge; Mr. W. E. Ayrton; H. Dauvergne; Mr. Nerontso; Mr. W. J. Money, C.S.I.

From Suez.—Mr. A. Burckhardt; Mr. E. Bretshneider; Mr. F. C. Thurnim; Mr. J. Graham; Mr. Perrin.

PASSENGERS SAILED.

Per P. and O. Str. *Australia*, 29th:

For Southampton.—Mrs. Chitty, one child and infant; Lieut. W. B. Macdonald; Miss Mackenzie; Captain Davidson; Captain Browne; Master Scott; Colonel C. J. Barton; Mr. Charles Palmer; Mr. and Mrs. Brodie, and child; Lieut. A. Conoky, 5th Punjab Infantry; Mr. James; Major F. D. Walters; and Captain Irvine.

For Brindisi.—Major Bourne; Mr. Geo. Conti; and Sir Philip Wodehouse.

For Suez.—Lieut.-Colonel Chitty; Mr. and Mrs. T. Dickson; Mr. J. P. Dickson; Mr. J. H. Gardner; Colonel Wood; and Lieutenant Saunders, 58th Regiment.

For Aden.—Mr. Jas. Lockley.

Per Str. *Rollo*, for Liverpool, via Canal, 31st:
Captain R. J. Abbott; Mr. Richmond; Mrs. Stephen and child; Mrs. Beaumont and child; Mr. K. Gaddie; Mr. W. J. Johnson; Sergeant J. Sauter; Sergeant M. McDermott; Private Grant; Mr. Moseley; Mr. Harris and two children; Captain and Mrs. Pitcher; Mr. Cumber; a Parsee; a gentleman; Surgeon M. A. Murray; Mr. and Mrs. Partridge; Mr. W. H. Smith; Mr. D. Grant; Mr. C. H. Chetham; and Mr. St. C. Jullien.

Per Str. *Persia*, 31st:

For Marseilles.—Mr. T. Thomas.

For Genoa.—Col. and Mrs. Money; Lieut.-Col. G. S. Thomas; Major and Mrs. D. Hickman, three children and European nurse; Miss Gordon; Mr. and Mrs. Morgan and servant; Mr. and Mrs. Longlands; Mr. L. S. Visien; Mr. Meyerhofer; Mrs. Sarah Welt; Mr. C. Diamond; Rosa Diamond; and Mr. S. Casier.

For Naples.—Mr. W. McGowan.

For Suez.—Mr. P. Roccaro.

DOMESTIC OCCURRENCES.

BIRTH.

GORDON—Jan. 27th, at Bombay, 15, Middle Colaba, the wife of W. E. Gordon, Esq., of a son.

MARRIAGES.

CUNHA—GAMA—Jan. 16th, at Goa, Arpora, J. Gerson da Cunha, M.R.C.S., England, L.R.C.P., Edin., to Anna Rita Alexandrina, only daughter of Dr. Antonio Jose da Gama.

HUGHES—GILLAN—Jan. 25th, at the Church of the Holy Trinity, Allahabad, by the Rev. F. C. Fagan, David Erskine Hughes, Esq., M.D., F.R.C.S.E., Bombay Medical Service, to Mary, daughter of the Rev. E. Gillan, D.D., Inchinnan, Renfrewshire, Scotland.

BRUCE—CAHILL—Jan. 27th, at Poona, by the Rev. W. L. Eames, M.A., Lewis Stanhope Bruce, Surgeon Bombay Army, to Kathleen Jane Cecilia, youngest daughter of the late Thomas Staunton Cahill, M.D., Bombay Army.

DEATHS.

WILSON—Dec. 29th, at Kentish Town, London, Alexander Wilson, Senior Apothecary Bombay Medical Establishment.

HOWARD—Dec. 30th, at Bedford Row, London, W.C., Charles Frederick Howard, youngest son of the late John Howard, Esq., of H. M.'s Bombay Mint, aged 21 years.

MOUTRIE—Jan. 17th, at Aden, Mr. Fred. Moutrie, Engineer in Charge of P. & O. Co.'s Condensers, aged 32.

SHOOLBRED—At the Mission House, Beawr, Rajputana, on the morning of the 22nd Jan., Helen Jessie, only daughter of the Rev. W. Shoolbred, M.A., aged 11 months and 23 days.

DANGERFIELD—Jan. 24th, at Munmar, Gertrude, the infant daughter of Edward Dangerfield, aged 5 months.

BELL—Jan. 30th, at Bombay, George, the son of Mr. William Bell, of Shahabad, aged 2 years.

LEMON—Jan. 31st, at Colaba, William Ustick Lemon, aged 63 years, deeply regretted.

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